E.12.9

A SERMON PREACHED BEfore the Kings Maieſtie at *White-Hall*,

BIBL CANT. ACAD.

On Munday the 25. of December, Being Chriſtmas day,

ANNO 1609.

¶ By the Biſhop of *Elie* His *Maieſties Almoner.*

¶ Imprinted at London by *Robert Barker*, Printer to the Kings moſt Excellent Maieſtie.

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GALAT. 4. verſe. 4, 5.

When the fulneſſe of time was come, God ſent his Sonne, made of a woman, made vnder the Law.

That, Hee might redeeme, them that were vnder the Law, that wee might receiue the Adoption of ſonnes.

IF *when the fulneſſe of time commeth*, God *ſent his Sonne*: then, When *God ſent his Sonne, is the fulneſſe of time come*. And as this day, *God ſent his Sonne*. This day therfore, (ſo oft as by the reuolution of the yeere it commeth about) is to vs a yeerely repreſentation of *the fulneſſe of time*. So it is: and a ſpeciall honour it is to the *Feaſt*, that ſo it is. And wee our ſelues ſeeme ſo to eſteeme of it. For we allow for euery *month* a *day*, (Looke how many *moneths* ſo many *dayes*) to this *Feaſt*; as if it were, and wee ſo thought

it to be, the *ful* recapitulation of the whole yere.

This honour it hath, from *Christ*, who is the *substance* of this, and all other *Solemnities*. Peculiarly, *â Christi missâ*, from *Christs sending*. (For, they that read the ancient writers of the *Latin* Church, *Tertullian*, & *Cyprian* know that *Missa*, and *Missio*, & *Remissa and Remissio*, with them are taken for one. So that *Christi missa*, is the *sending of Christ*.) And when then hath this Text place so fit, as Now? Or what time so seasonable to entreat of it, as This? Of *the sending of his Sonne*; as, *when God sent his Sonne*: Of *the fulnesse of time*; as, on the yeerely returne and memoriall of it.

To entreat of it then. The Heads are two: 1. Of *the fulnesse of time*. 2. And of that, wherewith it is *filled*. 1. *Times fulnesse*, in these, *when the fulnesse of time came*. 2 *Times filling* in the rest, *God sent his Sonne, made of a woman, made under the Law, &c.*

In the former, (*Quando venit plenitudo temporis*,) there be foure points. 1. *Plenitudo temporis*, That, *time* hath a *fulnesse*; or, that there is *a fulnesse of time*. 2. *Venit plenitudo*. That, that *fulnesse commeth*, by steps and degrees, not all at once. 3. *Quando venit*. That, it hath a *Quando*,

(That

(That is,) there is a time, when *time* thus *commeth* to this *fulneſse*. 4. And, when that *When* is? And that is, *When God ſent his Sonne*. And ſo paſſe wee ouer to the other part, in the ſame Verſe, *Miſit Deus*; *God ſent his Sonne*.

For the other part, (touching *the filling of time*.) There be *Texts*, the right way to conſider of them, is to take them in pieces. And this is of that kinde. And if wee take it in ſunder, we ſhall ſee; as it is of *fulneſſe*, ſo a kinde of *fulneſſe* there is in it: euery word, more *full* then other: euery word, a ſtep in it, whereby it riſeth ſtill higher, till by *ſeuen* ſeuerall degrees it commeth to the top, and ſo the *meaſure* is *full*. 1. *God ſent*, the firſt. 2. *Sent his Sonne*, the ſecond. 3. *His Sonne made*, the third. 4. And that *twice* made, *made of a woman* the fourth. 5. *Made vnder the Law*, the fift, euery one *fuller* then other, ſtill. 2.

And all this, for ſome *perſons*, and ſome *purpoſe*. The perſons, *Vt nos*, *that we*. The purpoſe, *reciperemus*, *that we might receiue*. Nay, (if you marke it) there be two *Vt's*, *vt ille*, *vt nos*, that *He might*, and, that *we might*. *He* might *redeeme*: and *we* might *receiue*, that is, *Hee*, pay for it, and, *wee* reape the benefit. 6. A double 3.

benefit, of *Redemption* first from the state of persons cast and condemned, *vnder the Law*, which is the *sixt*. 7 And then, of translation into the state *of adopted children* of God, which is the *seuenth*; & the very *filling* vp of the measure.

All which, we may reduce to a double *fulnesse*. *Gods*, as much as *He* can send. *Ours*, as much as *we* can desire. *Gods*, in the fiue first. 1. *God sent*. 2. *Sent his Sonne*. 3. *His Sonne made*. 4 *Made of a Woman*. 5. *Made vnder the Law*. And *Ours* in the two latter, 6. *We are redeemed*, the sixt. 7. *We receiue adoption*, the seuenth.

In that of *Gods*, euery point is *full*; The thing sent, *full*. The *sending*, and the *maner* of sending *full*. The *making*, and the two *maners* of making *Of a woman*, and, *vnder the Law*, both *full*. And *our fulnesse* in the two latter, the *effects* of these two *Actes*, or *makings of a woman vnder the Lawe*, *Redemption*, and *Adoption*, which make vp all. That, when we were *strangers* from the *Adoption*; and not that onely, but lay *vnder the Law*, as men whom sentence had passed on. From this latter, we are *redeemed*, (Hee *vnder the Law*, that we *from vnder the Law*) That (being so *redeemed*) we might further *receiue the adoption of children*, (and as Hee *the Sonne*

of man: So we might be made *the ſonnes of God.*) Which two are as much as we can wiſh. And this is *Our fulneſſe.*

And to theſe, I will craue leaue to adde another *fulneſſe* of *Ours*, riſing out of theſe, and to make a *motion*, for it. That, as it is the time, when *wee* from God, *receiue* the *fulneſſe* of his *bounty*: ſo it might be the time alſo, when *He* from vs, may likewiſe *receiue* the *fulneſſe* of our *duetie.* The time, of *His Bounty fulneſſe*, and the time, of *our Thanke-fulneſſe*: That it may be *Plenitudo temporis, quà ad illum, quà ad nos*; downeward, and vpward; from *Him* to *vs*, and from *vs* to *Him* againe: and ſo be both wayes, *The fulneſſe of time.* 4

Quando venit plenitudo temporis.

FIRST, there is a *fulneſſe* in Time. The terme, *Fulneſſe*, carieth our conceit to *meaſure* ſtraight, from whence it is borrowed: which, is then ſaid to be *full*, when it hath as much, as it can hold. Now, God *hath made all things in meaſure*: and if all things, then *Time.* Yea, *Time* it ſelfe is by the Apoſtle called, *Menſura temporis*, The meaſure of time. As 1 *Plenitudo temporis.* Sap. 11. 17. Eph. 4. 13.

then,

then, all other *measures* haue theirs; so the *measure* of *Time* also hath *his fulnesse*, when it receiueth so much, as the capacitie will conteine no more. So, *Time* is a *measure*: it hath a *capacitie*: that hath a *fulnesse*. That, there is such a thing as, as *the fulnesse of time*.

2. *Venit plenitudo.*

But, nothing is *full* at first: no more is *Time* by and by. *Venit plenitudo*, it commeth, not at once, or straightwayes, but by steps and paces, neerer and neerer: *Fill's*, first a quarter, and then halfe, till at last it come to the brim. And *Alcuin.* *degrees* there be, by which it commeth. *Ecce palmares posuisti dies meos*, Psal. 39. 6. From which word *palmares*, it is an obseruation of one of the Fathers, a man may reade his *time*. In his owne *hand*, visibly there is an ascent, the fingers rise still, till they come to the top of the middle finger; and when they be come thither, downe againe by like descent, till they come to the little, which is the lowest of all: So is it in our *time*; It riseth still *by degrees*, till we come to the *full* pitch of our Age, and then declineth againe, till we grow to the lower end of our *dayes*. But, howsoeuer it may be (as it oft falles out) the descent is sudden, wee goe downe headlong without degrees, goe away in a mo-

ment;

ment; yet, euer this holdeth, to our *fulneſſe* we come not, but *by degrees*.

Now thirdly, this *comming* hath a *Quando venit*, a *time*, when it *commeth* thither. As a time there is a great while, when we may ſay, *Nondum venit hora*, the time is not yet come, while the *meaſure* is yet but in *filling*: So at the laſt, a time too, that we may ſay, *Venit hora*, the time is now *come*, when the *meaſure* is *full*: That is, A *time* there is, when *time commeth to the full*: As in the *day*, when the *Sunne* commeth to the *Meridian Line*: in the *moneth*, when it commeth to the point of *oppoſition* with the *Moone*: in the *yeare*, when to the *Solſtice*: In *man*, when he commeth to his *full* yeres: for that is the *fulneſſe of time* the Apoſtle alledgeth, in the three verſes before. 3 *Quando venit.* Ioh. 7. 6. Ioh. 12. 23.

And, when is that *When*, that *time* thus *commeth* to his *fulneſſe*? *Quando miſit Deus*, when God ſends it: for, *Time* receiues his *filling* from God. Of it ſelfe, *time* is but an *emptie meaſure*, hath nothing in it: *Many* dayes and moneths runne ouer our heads, *Dies inanes*, ſayth the *Pſalmiſt*. *Menſes vacui*, ſayth *Iob*: *Emptie dayes*, Pſal. 78. 33. *Void moneths*, without any thing to fill them, Iob 7. 3. 4 *Quando.*

That which *filleth time*, is some memorable thing of *Gods* powring into it, or (as it is in the Text) of *his sending*, to *fill* it withall. *Misit Deus* is it: and so commeth *Time* to be more or lesse *full*; thereafter as that is, which *God sends* to *fill* it.

Now, many memorable *mission's* did God make before this heere; whereby in some measure, hee *filled* vp certaine times of the yeere vnder Moses, and the *Prophets*: all which, may well be termed, *The implements of Time.*

But, for all them, the *measure* was not yet *full-filled* perhaps to a certaine *degree*, but not *full* to the *brimme*: *full* it was not (seeing it might bee still *fuller*) till *God sent* That, then which, more *full* could not be *sent*.

And, That *He* sent, when *He sent his Sonne*, a *fuller* then whom, *He* could not *send*, nor *Time* could not *receiue*. Therefore, with the *sending Him*, when that was, *Time* was at the top, that was the *Quando venit*, then it was *plenitudo temporis*, indeed.

1. And, well might that *Time*, be called *the fulnesse of Time*. For when *he* was sent into the world, in whom *the fulnes of the Godhead dwelt bodily*: In whom *the Spirit was not by measure*

Col. 2. 9.
Ioh. 3. 34.

In

In whom was *the fulneſſe of grace and trueth*. Of *whoſe fulneſſe we all receiue*, when *He* was ſent, that was thus *full*, then was *Time* at the *full*. Ioh. 1. 14. Ioh. 1. 16.

And well alſo might it be called *the fulneſſe of Time*, in another regard. For, till then all was but in *promiſe*, in *ſhadowes*, and *figures*, and *prophecies* onely, which *fill* not, God knowes. But when the *performance* of thoſe *promiſes*, the *body* of thoſe *ſhadowes*, the *ſubſtance* of thoſe *figures*, the *fulfilling* or *filling full* of all thoſe *Prophecies* came, then *came the fulneſſe of Time*, truely ſo called. Till then, it *came* not: then it *came*.

And well might it bee called the *fulneſſe* of *time*, in a *third* reſpect. For, then the Heire, (that is *the world*) was come to his *full age*: and ſo, that the fitteſt *time*, for *him* to bee *ſent*. For to that, compareth the Apoſtle their eſtate then; that, the former times vnder *Moſes* and the *Prophets* were as the Nonage of the world; *ſub Pædagogo*, in the 3. *Chapter*, *ver.* 24. ὑπὸ παιδαγωγὸν, at their *A.B.C.* or rudiments, (as in the very laſt words before theſe) Their eſtate then, as of *Children* in their minority, *little differing from ſeruants*. For, all this while, *nondum venit*, the *fulneſſe* of *time* was not yet *come*.

But a *time* there was, as for *man*; so for *mankind* to come to his *full* yeeres: That *time*, *came* with *Christs comming*, and *Christs comming* with it, and neuer till then, was *the fulnesse of time*; but then it was.

And let this be enough, for this point; more there is not in the *Text*. But if any shall further aske, why *then*, at that age of the world, the world was at his *full age*, iust then, and neither sooner nor later? I know, many heads haue bene full of deuices, to satisfie mens curiositie in that point. But, I hold it safest, to rest with the Apostle (in the second verse) on Gods ἐξουσία. Let that content vs. Then was the time, for that was *Tempus præfinitum á Patre*, the time appointed of the Father. For, euen among men, (though the *Father* being dead) the Lawe setteth a time, for the *Sonne* to come to his heritage: yet the *Father* liuing, no time can be prefixed, but onely when it liketh Him to appoint; and the *Father* here liueth; and therefore let his ἐξουσία stay vs. *The times and seasons, He hath put in his owne power, it is not for vs to know them.* This is for vs to know, that, with his appointment, wee must come to a full point. So doth the *Apostle*, and so let vs, & not busie our selues much with

Acts 1.7.

it *Time* is but the *measure* or caske, that where-with it is *filled*, doth more concerne vs. To that therefore let vs come.

The *degrees* are *seuen* (as I said.) To take them, as they rise. *Misit Deus*. *God sent*. That standeth first; and, at it, let our first stay be. That, will fall out, to make the *first* degree. For, euen this, that *God sent* at all, *Ipsum mittere Dei*, this very *sending* it selfe, is a degree. It is so; and so we would reckon of it, if wee knew the *Sender*, and who *he* is; the *Maiestie* of his presence how great it is, & how glorious, how farre surpassing all we can see on earth. 2. God sent. 1.

For *Him*, for such an one as *Hee*, to condescend, but to *send*; is sure a degree. For, ynough it had beene, and more then ynough, for *Him*, to be *sent to*; and not to *send*, *Himselfe*. To haue sit still, and beene content, that we might *send* to *him*, and haue our message and petition admitted, and not, *he send* to vs. That had beene asmuch as we could looke for, and well, if wee might haue beene vouchsafed but that. But it was *he* that *sent*, not *we* to *him* first, nay, not *we* to *him* at all, but, *he* to *vs*.

He to *vs*? And what were *we*, that *He to vs*?

Ephes. 2. 12. *Vs*, (as elsewhere he termeth vs) *meere Aliens from Him*, and *His Houshold*; Not that onely, but *Vs*, in case of men, whom the Law had passed vpon. (So is our estate described in the end of the Text:) for *Him*, to *send to Vs*, so *great* as *He*, to *such* as *we*; to thinke *vs*, *tanti*, so much worth, as to make any *mission*, or motion, or to disease any about *vs*; This, may well be the *first*. Be it then so; that *to vs*, or *for vs*, or *concerning vs*, *God* would trouble *himselfe*, to make any *sending*. A *fulnesse*, there is in this. *Full he* was; a *fulnesse* there was in *him*, (euen the *fulnesse of compassion* in His bowels ouer our estate,) else such a *Sender*, would neuer once haue *sent*.

His Sonne. *God sent*; *Sent*, and *sent his Sonne*. That, (I make no question,) will beare a *second*. *Others* He might haue *sent*; and *whosoeuer* it had bene Hee had *sent*, it might well haue serued our turnes. If, sent by the hand of any his *Seruants*, any *Patriarch*, *Prophet*, any *ordinary messenger*, it had beene ynough. So hitherto had bene his *Sending*. So, and no otherwise euer till now.

Then, if to *send* by *any* may seeme sufficient to *send his Sonne*, must needs seeme *full*. For euer the more excellent the *Person sent*, the

the more honourable the *ſending*: the *greater He*, the *fuller it*. Now, *greater* there is not, then *his ſonne*; His *firſt*, His *onely begotten Sonne*, in *whom the fulnes of the Godhead dwelt*; In ſending *him*, He ſent the greateſt, the beſt, the *fulleſt* thing He had. Coloſ. 2. 9.

To heape the *meaſure* vp yet more, with the *cauſe* of his *ſending*, in the word ἠγάπησεν; It was *voluntarie*. Hee ſent him not for *need*; but for meere loue to vs, and nothing elſe. There was no *abſolute neceſſitie*, that He ſhould haue ſent *him*. Hee might haue done what Hee intended by the meanes and miniſterie of ſome beſides. God could haue enabled a *Creature*; a *Creature* enabled by God, *and the power of his might*, could ſoone haue *troad downe Sathan vnder our feete*. But, if it had bene any *other* Hee had ſent, his loue and regard to vs, had not ſhewed ſo *full*. It had bin *oſtendit Deus charitatem*, but not, *Ecce quantam charitatem oſtendit Deus*. Whomſoeuer He had ſent beſides, his loue had not bene *full*, at leaſt not *ſo full*, as it ſhould haue beene, if He had ſent *his Sonne*. That therefore it might be *full*, and ſo appeare to vs for *full*, *Miſit Deus filium ſuum*. Enough it was, in compaſſi- 1. Iohn. 3. 1

on

on of our eſtate, to haue releeued vs, by *any*: Men that are in need to be releeued, care not, *who* they be that doe it. Enough then for *compaſsion*: but not enough, to manifeſt *the fulneſse* of his loue, vnleſſe to relieue vs, *He ſent his owne Sonne.*

Made. 3. This is *full*, one would thinke: Yet, the *Manner* of his *ſending* him, is *fuller ſtill*. *Miſit Filium; Filium factum.* Sent his Sonne; His Sonne *made.* Sent Him, and ſent Him *made.* This is a *third.* For, if Hee would haue ſent Him, Hee ſhould not haue ſent Him, *made*: but as Hee was, *neither made nor created*, but like himſelfe, in his owne eſtate, as was meete for the *Sonne of God*, to be ſent. To *make Him* any thing, is to *marre Him*, bee it what it will bee. To *ſend Him made*, is to *ſend him marred*, and no better. Therefore, I make not doubt, *Chriſts ſending* is one degree, *His making* is another: So *to ſende*, as withall *to make*, are two diſtinct meaſures, of this *filling.* As He is, Hee is a *Maker*, a *Creator*: If God *make Him* any thing, He muſt be a thing *made*, a *Creature*; and that is a great diſparagement. So that, howſoeuer the *Time* is the *fuller*, for this; Hee is the

emptier

emptier: πλήρωμα χρόνου, κένωμα χρόνου. The fulneſſe of Time, is his emptineſſe; The exalting of that, his abaſing. And, this very *Exinaniuit ſeipſum*, emptying Himſelfe, for our ſake, is a preſſing downe the *meaſure*: and ſo, euen by that, ſtill the *meaſure* is more *full*. Phil. 2. 7.

Yea, the very *maner* of this *making*, hath his encreaſe too, addeth to it ſtil. In the word ποίημα: which is not euery *making*, but *making it his nature*. To haue *made* Him a bodie, and taken it vpon him for a time, till He had performed his Embaſſage, and then laid it off againe, that, had bene much: But ſo to be *made*, as once *made* and *euer made*: ſo to take it, as neuer lay it of more, but, continue ſo ſtill, ποιεῖν, it to *become his very nature*; ſo to *be made*, is to *be made* indeed, ſo to *to be made* is to *make* the *vnion full*. And to *make* the *vnion with vs full*, He was content, not to be *ſent* alone, but to be *made*, and that ποιεῖν, to be *made ſo*, as neuer *vnmade* more. Our *manhood* becomming his *nature*, no leſſe then the *Godhead* it ſelfe: This is *Filium factum* indeed.

Made, and twiſe *made*, (for ſo it is in the verſe) *factum ex*, and *factum ſub*, *made of* and *made vnder*. *Of a woman*; *vnder, the Law*. So

two *makings* there be, either of them of it selfe, a *filling* to the *measure*, but, both of them, maketh it perfectly full.

Made of a woman.

4. *Made*, first *of a woman*: that, I take cleerely to be *one*. For, if *Hee*, if the *Sonne of God* must be *made a Creature*; it were meet, He should *bee made*, the best *creature* of all. And if *made* of any thing, (if any one thing, better then another) of that: *made* some glorious Spirit, Some of the orders of the Angels. Nay, *made*, but *made* no Spirit, *Verbum caro factum est*, The word became flesh: *made*, but *made* no Angel: *Nusquam Angelos*: Hee in no wise tooke the *Angels* nature vpon Him.

Iohn 1.14. Heb. 2.16.

But *made man*, First I will aske with *Dauid*, *Domine, quid est homo?* Lord, what is man? And then, tell you his answere: *Homo quasi res nihili.* Man is like a thing of nought. And this he was *made*, this he became, *made man*, *made of a woman; did not abhorre the Virgins wombe*, (as wee sing daily, to the high praise of the *fulnesse of his humilitie*, to which his Loue brought Him for our sakes.) For, *whatsoeuer* else He had bin *made*, it would haue done vs no good. In this then, was the *fulnes* of his Loue, as before of his *Fathers*, that He would bee

Psal. 144.3.

made,

made, and was *made*, not *what* was *fitteſt* for *Him*, but *what* was *beſt*, for *vs*: not, *what* was moſt for his *glory*, but *what* was moſt, for our *benefit* and behoofe.

Made of a woman. For *man* He might haue bin *made*, and yet haue had a body framed for Him *in heauen*, and not *made of a woman.* But when he ſaith, *Factum ex muliere*, it is euident, He paſſed not *through Her*, *as water through a Conduite Pipe*, (as, fondly dreameth the Anabaptiſt.) *Made* of, *Factum ex*: *Ex, dicit materiam.* Made of her; She miniſtred the matter, *Fleſh of her fleſh. Semen mulieris.* The ſeed, and *Semen intimum ſubſtantiæ*, that is the principall and very inward chiefe part of the *ſubſtance.* Made of that, made of her very *ſubſtance.* Gen. 3. 15.

And ſo haue we here now in one, both twaine his *Natures. God ſent his Sonne*, There his *Diuine*: *made of a woman*, Heere his *humane Nature*, That, from *the boſome of his Father*, before all worlds: this, *from the wombe of his mother*, in the world. So that, as from *eternitie*, *God* his *Father* might ſay, that verſe of the Pſalme. *Filius meus es tu, hodie genui te*: Thou art my Sonne, this day haue I begotten thee. So, in *the fulneſſe of time*, might the *Virgine his* Pſal. 2. 7.

mother, no leſſe truely ſay, *Filius meus es tu, hodie peperi te*: Thou art my Sonne, this day haue I brought thee into the world.

And heere now, at this word, *made of a woman*, He beginneth to concerne *vs* ſomewhat. There groweth an alliance betweene *vs*: For *we alſo* are *made of a woman*. And our hope is, as, He will not be confounded, to be counted *inter natos mulierum*: No more will He be, (ſaith the *Apoſtle*) to ſay *in medio fratrum*; to acknowledge vs, his *Brethren*. And ſo by this *Time* He groweth, ſomewhat *neere vs*.

Heb. 2. 11. Rom. 8. 29.

This now, is *full* for the vnion with our nature, to *be made of a woman*. But ſo to be *made of a woman*, without He be alſo *made vnder the Law*, is not neere enough yet. For, if he be out of the compaſſe of the *Law*, that the *Law* cannot take hold of Him, *factum ex muliere* will doe ſmall pleaſure. And He was ſo borne, *ſo made of a woman*: As the verity, of His conception, is in this *factum ex muliere*: So, the puritie, is in this that it is but *ex muliere*, and no more; Of the *virgin* alone, by the power of the *Holy Ghoſt* without mixture of fleſhly generation. By vertue whereof, no originall ſoile was in Him; *luſt* borne He was, and *Iuſto non*

Made vnder the Law.

5.

1. Tim. 1. 9.

lex posita, No law for the luſt, no law could touch him. And ſo wee, neuer the better, for *factum ex muliere.*

For, if one be in debt and danger of the *Law*, to haue a *Brother*, of the ſame blood, *made of the ſame woman*, both (as we ſay) *lying in one belly*; will little auaile him, except He will alſo come vnder the Law, that is, become his Surety, and vndertake for him. And ſuch was our eſtate. As Debters wee were, by vertue of *Chirographum contra nos*, The hand writing that was againſt vs. Which was our *Bond*, and we had forfeited it. And ſo, *factus ex muliere*, to vs, without *factus ſub lege*, would haue bene to ſmall purpoſe. Col. 2. 14.

No remedy therefore, He muſt be new *made*, *made* againe once more. And ſo He was, caſt in a new mould, and at his ſecond *making*, *made vnder the Law*, vnder which if He had not *bene made*, we had bene marred: euen quite vndone for euer, if this had not beene done for vs too. Therefore, He became bound for vs alſo, entred Bond anew, tooke on Him, not onely our *nature*, but our *Debt*; *our Nature*, and *Condition* both. *Nature*, as men: *Condition*, as ſinful men; expreſſed in the words following; [*Them that were vnder the lawe*] for that was our *Condition*.

There had indeed beene no captiuitie in him, to doe this, if the former had not gone before, *factum ex muliere*; if He had not bene, as we, *made of a woman*, but the former was for this; *Made of a woman* He was, that he might be *made vnder the law*: Being *ex muliere*, He might then become *sub lege*, which before He could not, but then he might and did: And so, this still is the *fuller*.

And when did He this? when was *He made* Gal. 5. 3. *vnder the lawe*? Euen then, when he was *circumcised*. For this doth S. *Paul testifie*, in the *third* of the *next Chapter*, *Behold, I Paul testifie vnto you, whosoeuer is circumcised, factus est debitor vniuersæ legis*. He becomes a debter to the whole lawe. At His *Circumcision* then, He entred *Bond* anewe with vs, & in signe that so He did, He shed then a few drops of his blood, wherby He signed the *Bonde* (as it were) and gaue those few drops then, *tanquan arrham vniuersi sanguinis effundendi*, as a pledge or earnest, that *when the fulnesse of time came*, He would be readie to shed all the rest, as He did. For, I would not haue you mistake, though we speake of this, *sub lege*, being vnder the law, in the termes of a *Debt sometimes*: yet, the truth

truth is, this *debt* of ours was no *money debt*, we were not *ſub lege pecuniariâ*, but *Capitali*: and the *debt* of a *Capitall law*, is death: and vnder that, vnder *Death* He went, and that the worſt *death* law had to inflict, euen the *Death of the Croſſe*, the moſt bitter, reproch-full, curſed death of the *Croſſe*. So that vpon the matter, *factus ſub lege*, and *factus in Cruce*, come both to one; one amounts to as much, as the other. Well; this Hee did vndertake for vs, at His *Circumciſion*: and therefore then, and not till then, He had his name giuen him, the name of *Ieſus a Sauiour*. For then, tooke He on him the *Obligation* to ſaue vs. And looke, what then at his *Circumciſion* He vndertooke, at his *Paſſion* he paid, euen to the full, and hauing paid it, *deleuit Chirographum*, cancelled the ſentence of the lawe, that till then, was of record, and ſtood in full force againſt vs. Luke. 2. 21. Col. 2. 14.

Howbeit all this, was but one part of the law, But He was *made ſub lege vniuerſâ*, vnder the whole law, and that, not by his *death* onely, but by his *life* too. The one halfe of the law, (that is, the *Directiue* part) Hee was *made vnder* that, and ſatisfied it, by the Innocencie of his life,

without

without breaking ſo much, as one iot or title of the lawe: and ſo, anſwered that part (as it might be, the Principall.) The other halfe of the law, which is the *Penaltie*, He was vnder that part alſo, and ſatiſfied it, by ſuffering a wrongful death, no way deſerued, or due by him, and ſo anſwered that (as it might be the forfeiture.) So, He was *made vnder both*, *vnder the whole law*. Satiſfying the *Principall*, there was no reaſon, He ſhould be lyable to the *forfeiture*, and *penaltie*: yet, *vener that* He was alſo. And all That the whole law might be ſatisfied fully, by this being vnder both parts, and ſo, no part of it light vpon vs.

Theſe two then, 1 *Made of a woman.* 2 *Made vnder the law*, ye ſee, are *two* ſeuerall making, and both very requiſite. Therefore, Either hath a ſeuerall *Feaſt*, they diuide this Solemnitie betweene them. *Sixe dayes* a peece, to Either; as the ſeuerall moities of this *fulneſſe of time*. This day, *Verbum caro factum*, The Word made fleſh: That day, *Him that knew no Sinne* Ioh. 1. 14. 2. Cor. 5. 21 *He made Sinne*, (that is) made him vndertake to bee handled as a *Sinner*, to be *vnder the law*, and to endure what the lawe could lay vpon Him. And ſo now, the thing ſent is *full*: and

full

fully ſent, becauſe *made*: and *fully made*, becauſe *made once* and *twice* ouer: fully made *ours*, becauſe fully *vnited* to vs: *Made of a woman* as wel as we. *Made vnder the Law* as deepe as we, Both *ex muliere*, and *ſub lege*. So of our nature (*of a woman*,) that of our condition alſo (*vnder the lawe*:) So, fully vnited to vs in nature, and condition both.

3. And ſo we are come, to the *full meaſure* of His *ſending*. And, that we are come to the ful, ye ſhall plainely ſee, by the *ouerflowing*, by that which we receiue from this *fulneſſe*, which is the latter part of the verſe, and is our *fulneſſe*, euen the *fulneſſe*, of all that we can deſire. For, if we come now to aske, For whom, is al this adoe This *Sending*, This *making*, ouer & ouer againe? it is *for vs*. So is the concluſion, *vt nos*, that *wee* might from this *fulneſſe*, receiue the *full* of our wiſh. For in theſe two behinde, *Redemption*, and *Adoption*; to be *redeemed*, and to be *adopted*, are the *full* of all, we can wiſh our ſelues. Verſe 5.

The tranſcendent Diuiſion, of *Good* and *Euill*, is it, that comprehendeth all. And heere it is. Our deſire can extend it ſelfe no further then to be rid of all *euill*, and to attaine all, that *good* is. By theſe two, (being *redeemed*, and being

adopted) we are made partakers of them both. *To be redeemed from vnder the law*, is to be quit of all *euill*. *To receiue the Adoption of children*, is to be stated in all that is *Good*. For, all *Euill* is in being *vnder the law*; from whence we are *redeemed*; and, all *Good*, in being inuested, in the heauenly Inheritance, whereunto we are *adopted*. Thus stood the case with vs: *Aliens* we *were from God His Couenant*, and his kingdome: More then that, *Prisoners* we were, fast layed vp *vnder the Lawe*. From this latter wee are *freed*: of the former, we are *Seised*: And what would we more?

Ephe. 2. 12.

Onely, this you shall obserue, that in the *Idiom* of the *Scriptures*, it is vsuall; two points being set downe; when they are resumed againe, to beginne with the latter, and so end with the former. So is it heere, At the first *made of a woman, made vnder the Lawe*. At the resuming, He beginnes with the latter, *made vnder the Lawe*, *That He might redeeme them*, that *were vnder the Lawe*. And then comes to the former, *made of a woman*, made the Sonne of man, *That we by adoption might be made the Sonnes of God*. But this we are to marke, it is He that is at all the *cost* & *paine*: and we, that haue the be-

nefit

nefit by it. At the *redeeming* it is, *vt filius*: At the *receiuing* it is, *vt nos*.

Briefly of either: And first, of our *Redeeming*. *Redeeming* (as the word giueth it) is a second buying, or buying backe of a thing, before *alienned* or *sold*. Euer, a former *sale* is presuppoſed before it. And ſuch a thing there had gone before. A kinde of *alienation*, had formerly beene, whereby we had made away our ſelues, (for a *ſale* I cannot call it, it was for ſuch a trifle) our nature *aliened* in *Adam*, for the *forbidden fruit*; a matter of no moment. Our *Perſons* likewiſe, daily wee our ſelues *alien* them, for ſome *trifling pleaſure*, or *profit*, matters not much more worth. And, when wee haue thus paſſed our ſelues away, by this *Selling our ſelues vnder ſinne*, the Law ſeizeth on vs, and vnder it wee are συγκεκλεισμένοι *Gal.* 3. 23. euen *lockt vp*, as it were in a Dungeon, *tyed faſt with the cordes of our ſinnes*, *Prou.* 5. 22: the ſentence paſſed on vs, and wee waiting but for execution. What euill is there not, in this eſtate, and on euery ſoule that is in it? Well then, the firſt *vt*, the firſt ende is, *To get vs ridde*, from vnder this eſtate.

That hee might redeeme them that were vnder the Lawe. 6.

Rom. 7. 14.

He did it: not by way of *intreaty*, ſtep in

and beg our pardon: That would not serue; *Sold* we were, and *bought* we must be. A *price* must be laide downe for vs: To get vs from *vnder the Lawe*, it was not a matter of *Intercession*, to sue for it, and haue it. No, He must *purchase* it, and *pay* for it. It was a matter of *Redemption*.

And, in *Redemption* or a *Purchase*, we looke to the *Price*. For, if it be at any easie rate, it is so much the beter. But with an high *price*, He *Purchased* vs; it cost Him *deare* to bring it about.

1. Pet. 1. 18 19. *Non auro, nec argento.* Neither of them would serue, at an higher rate it was, euen *pretioso sanguine*. His precious blood, was the *price*, which stood him in. Which he payed, when *He gaue*

Mat. 10. 28 *his life a ransome for many.*

It stood thus, betweene *Him* and *vs*, in this point of *Redemption*. Heere are certaine *malefactors*, *vnder the Lawe*, to suffer, to be executed. What say you to them? Why, I will become *vnder the Lawe*, suffer that they should, take vpon me their execution, vpon *condition*, that they may be quit: In effect so much, at his *Passion*. He said, *Si ergo me quæritis Io.* 18. 6. *If you seek me, hold on me*, if I must discharge all, *Sinite hos abire*, *Let these goe their way*, Let the *price* pa

pay be their *Redemption*: and ſo it was. And, ſo wee come, to bee *redeemed from vnder the Lawe*.

And this is to be marked, that *Them that were vnder the Law*, and, *We that are to receiue*, are but one, *one and* the *ſame perſons* both: But being ſo *redeemed*, then we are our ſelues. Till then, the *Apoſtle* ſpeakes of vs, in the *third perſon*, *Them, that were vnder the Lawe*, as of ſome ſtrangers, as of men of another world, none of our owne: But now being *redeemed*, the ſtile changeth. He ſpeaketh of vs, in the *firſt* perſon *vt nos*, that we: for till now we were not our owne, we were not our ſelues, but now we are: till this, it was the *old yeere* ſtill with vs, but with the *new yeere*, commeth our new eſtate.

That wee might receiue the Adoption of Children 7.

Being thus redeemed, we are got from *vnder the Lawe*: and that is much. Till a party come to be once *vnder it*, and feele the weight of it, hee ſhall neuer vnderſtand this aright; but then he ſhall. And if any haue beene *vnder it*, he knowes what it is, and how great a *beneſit* to be got thence. But is this all? No, He leaues vs not heere; but to make the *meaſure* compleat, yea, euen to *flowe ouer*, He giues vs not ouer, when he had rid vs out of this wretched eſtate,

till He haue brought vs to an estate, as good, as He himselfe is in. After our *Redemption*, we stood, but as *Prisoners enlarged*; that was all: But, still we were as *strangers*, no part, nor portion in God, or his kingdome: nor, no reason, we should hope for any. He now goeth one step further, which is the highest and furthest step of all. For further then it, He cannot goe.

That we might receiue the Adoption, (that is) from the estate of *Prisoners condemned*, be translated into the estate of *Children Adopted*. Of *Adopted*: for, of *naturall*, we could not: That is His *peculiar* alone, and He therein onely about vs, but else, fully to the ioynt fruition, of all that He hath, which is fully as much, as we could desire. And this is our *Fieri* out of His *Factum ex muliere*. We made the *Sonnes of God*, as Hee the *Sonne of man*; We made *partakers* of his *Diuine* 2. Pet. 1. 4. as He of our *humane nature*. To purchase our pardon, to free vs from death, and the laws sentence, this seemed a small thing to Him: yet 2 Sam. 7. 19. this is *Lex hominis*. Mans goodnesse goeth not farther; and gracious is the *Prince*, that doth but so much. For who euer heard of a *condemned* man, *Adopted* afterward; or that thought it not enough and enough, if Hee did but scape

with

with his life? So farre then to exalt his bountie, to that *fulneſſe*; as *pardon*, and *Adopt* both, *Non eſt lex hominis hæc.* No ſuch meaſure among men, *Zelus Domini Exercituum*, *The zeale of the Lord of Hoſts*, was to performe this: *The fulneſſe of the Godhead*, *dwelt in Him*, that brought this to paſſe. Eſ.9.7.

For (to ſpeake of *adopting*:) We ſee it dayly; No father *adopts*, vnleſſe He be *orbe*, haue no childe; or if He haue one, for ſome deepe diſlike, haue caſt him of. But God had a *Sonne*, *The brightnes of his Glorie*; *The true character of his Subſtance*: and no diſpleaſure there was; No, *In quo complacitum eſt*, In whom He was abſolutely well pleaſed: yet, would He by *adoption*, for all that, *bring many Sonnes to Glory*. Is not this *full* on his part? Heb.1.3. Mat.17.5. Heb.2.10.

We ſee againe, no *Heire* will endure to heare of *Adoption*, nay, nor diuide his Inheritance, no not with his *naturall Brethren*. Then, that the *Heire* of all things, ſhould admit *ioynt Heires* to the Kingdome hee was borne to; and that admit them, not out of ſuch, as were *neere* him, but from ſuch as were *ſtrangers*, yea ſuch as had beene *condemned* men *vnder the Lawe*, Is not this *full* on his part? To purchaſe vs, and Heb.1.3. Rom.8.17.

to purchaſe for vs, both at once? And not to *doe* this for vs alone but to *aſſure* it to vs: For, as his *Father*, in this verſe, ſends Him: So, in the next verſe, *He* ſends *the Spirit of his Sonne*, to giue vs *ſeiſin* of this our *Adoption*: wherby we now call him, the Iewes *Abba*, the Gentiles *Father*, as *Children* all, and He *our Father*, which is the priuiledge of the *Adoption*, wee heer receiue.

And now, are we come to the *fulnes* indeed. For this *Adoption*, is the *fulneſſe* of our option. We cannot extende; we our *wiſh*: or He his *loue and goodneſſe* any further. For, what can we aske, or He giue more, ſeeing in giuing this, He giueth all He is worth? By this time, it is *full Sea*. All the Banckes are *filled*. It is now, as *Ezekiels waters*, that he ſawe *flowe, from vnder the threſhold of the Temple*: that tooke him to the *ancles* firſt, then to the *knees*, after to the *loynes*, at laſt, ſo *high riſen*, there was no more passage.

Ezek. 47. 3, 4, 5.

1. From the *fulneſſe* of his *Compaſsion*, he *ſent* to releaſe vs: 2. from the *fulneſſe* of *loue*, He *ſent his Sonne*: 3. In the *fulneſſe* of *Humilitie*, Hee *ſent him made*: 4. *Made* of a *Woman*, to make a *full vnion* with our *nature*.

Made vnder the Lawe, to make the *vnion* yet more perfectly *full* with our *sinfull condition*: 6. That we might obteine a full deliuerance, from all *Euill*, by being *redeemed*: 7. and a full estate, of all the *ioy* and *Glory* of his heauenly inheritance, by being *adopted*. So, there is *fulnes*, of all handes. And so much, for the *fulnes of the Benefit*, we receiue.

Now, for the *fulnes of the duetie*, we are to performe this day. For, *in the fulnes of time*, all things are to be *full*. *Plenitudo temporis*, *tempus plenitudinis*. And, seing God hath suffered vs to liue, to see the yeare run about, to this *plenitudo temporis*: if it be so, on *Gods* part; meete also, it be so on *Ours*: and that *we*, be not *emptie*, in this *fulnes of time*. It is not fit, if *He* be at the *brincke*, that *we* be at the *bottom*. But, as *we* be willing, to yeeld Him of *ours* againe; of *our duetie* (I meane:) that it, to him, in a measure, and proportion be like *full*; as his *Bountie*, hath beene *full* aboue measure, toward vs. That so *from* vs, & on *our parts*, it may be *plenitudo temporis*, or *tempus plenitudinis*, the *fulnesse of time*, or *time of fulnes*, choose you whether.

1. And, a *time of fulnes* it wilbe, (I knowe) in a sense: of *fulnes of Bread*, of *fulnes of brauerie*,

of *fulnes of ſport*, and *paſtime*: and this it may be. And it hath beene euer, a *ioyfull time* in appearance, for it ſhould be ſo: *with the ioy* (ſayth Eſay a verſe or two before, *Puer natus eſt nobis*, vnto vs a Childe is borne) *that men reioyce with in harueſt.* Not to goe from our *Text* here, with the ioy of men that are come out of *priſon*, haue ſcaped the *Lawe*, with the *ioy* of men, that haue got the reuerſiõ, of a *goodly heritage.* Only, that we forget not the principal, that this *outward ioy*, eate not vp, euacuate not our *ſpirituall ioy* proper to the *Feaſt*: that we haue in mind, in the middeſt of our mirth, the cauſe of it, *Chriſts ſending*, and the benefits that come thereby. And, it ſhall be a good ſigne vnto vs, if we can thus reioyce, if this our ioy can be *full*, if we can make a *ſpirituall* bleſsing, the obiect of our mirth. *Beatus populus, qui ſcit iubilationem.* Bleſſed is the people, that can reioyce on this manner.

Eſa. 9. 3.

Pſal. 89. 15.

2. And, after *our ioy-fulneſſe*, or *fulneſſe of ioy*, our *fulnes of thankes*, or *thank-fulneſſe*, is to enſue: for, with that *fulneſſe*, we are to celebrate it likewiſe. Our *minds* firſt, and then our *mouthes*, to be *filled* with bleſſing, and praiſe, and thankes to Him that hath made our times, not to fall into

thoſe

those *emptie* ages of the world, but to fall within this *fulnesse of time*, which *so many Kings and Prophets desired to haue liued in*, but fell short of; And liued then, when the times were *full* of shadowes, and promises, and nothing else. How instantly they longed, to haue held such a *Feast*, to haue kept a *Christmasse*, it is euident, by Dauids *Inclina cælos*, by Esays *Vtinam disrumpas Cælos*, *Bow the Heauens, and Breake the Heauens*: How much (I say) they longed for it: and therefore, that we make not light account of it. Luk.10.24. Psal 144.5. Esa.64 1.

To render our *thankes* then, and to remember to doe it *fully*, To forget none: To *Him* that *was sent*, and to *Him*, that *Sent*; *Sent his Sonne*, in this; the *Spirit of his Sonne*, in the next verse. To beginne with *Osculamini filium*, it is the first duetie enioyned vs this day, to *kisse the Babe* new borne, that when his *Father* would *send Him*, sayd, *Ecce venio*, so readily: and when he would *make Him*, was content with *Corpus aptasti mihi*, to haue a body made him, meete for him to suffer in: who willingly yeelded to be our *Shilo*; to this [illegible] heere; yea to be not onely *Christ*, but an *Apostle* for vs, Heb.3.1. euen *the Apostle of our profession*. Psal.2.12. Psal.40.7. Gen.49.10

 And

And not to *Him* that *was ſent* and *made* a-
lone: but, to the *Father* that *ſent Him*, and to
the *Holy Ghoſt* that *made Him*, (as by whom
He was conceiued.) To the *Father*, for his *miſ-
ſion*; The *Sonne*, for his *Redemption*; the *Holy
Ghoſt*, for his *Adoption*; For by him it is wrought.
He that *made Him the Sonne of man*, doth like-
wiſe *regenerate vs*, to the ſtate of the *Sonnes of
God*. And this for our *thankefulneſſe*.

3 And, to theſe two, (to make the meaſure
full) to ioyne, the *fulneſſe of duetie*, euen what-
ſoeuer *duetifull* minded perſons, may yeeld to
a *bountifull minded*, & a *bountifull handed* Bene-
factor. And with this to begin, to conſecrate
this firſt day of this *fulneſſe of time*: euen with
our *ſeruice* to Him at the *full*; which, is then
the *full*, when no *part* is miſsing: when all our
dueties, of *preaching*, and *praying*, of *Hymnes*, of
offering, of *Sacrament*, and al, meet together. No
fulnes there is of our *Liturgie*, or publike ſo-
lemne ſeruice, without the *Sacrament*. Some
part; yea, the chief *part* is wanting, if that be
wanting. But our *thanks* are ſurely not *ful*, with-
out the Holy *Euchariſt*, which is by interpreta-
tion, *Thankeſgiuing* it ſelfe. *Fully* we cannot ſay
Quid retribuam Domino? but we muſt anſwere

Pſal. 116. 12. 13.

Calice

Calicem ſalutaris accipiam, we *will take the cup of ſaluation*, and with it in our hands *giue thankes* to *Him*; render Him our true *Euchariſt*, or reall *Thankeſgiuing* indeed. In which *cup* is the *blood*, not onely of our *redemption* of the *Couenant*, that freeth vs from the *Lawe*, and maketh the *Deſtroyer paſſe ouer vs*: but of our *Adoption* of the *new Teſtament* alſo, which intitles vs, and conueyes vnto vs (*Teſtament-wiſe*, or by way of *Legacie*) the eſtate wee haue in the ioy and bliſſe of his heauenly kingdome, whereto we are *adopted*. We are then made partakers of Him, and with Him of both theſe His benefits. We there are made *to drinke of the Spirit*, by which *we are ſealed, to the day of our redemption, and adoption* both. So that, our freeing from *vnder the law*, our inueſtiture into our new *adopted* ſtate, are not fully conſummate without it. Mat. 26. 28. 1. Cor. 12. 13. Ephe. 4. 30.

And what? Shall this be all? No, when this is done, there is allowance of 12. *dayes* more, for this *fulneſſe of time*: that, we *ſhrinke* not vp our *duety* then into *this day* alone, but in the *reſt* alſo remember, to redeeme ſome *part* of the day, to *adopt* ſome *howre* at the leaſt, to bethinke our ſelues of the *duetie*, the *time* calleth to vs for: that ſo, we haue not *Iobs dies vacuos*, no

day quite *emptie* in this *fulneſſe of time*. Hereof aſſuring our ſelues, that what we doe in this *fulneſſe of time*, will haue *full* acceptance at His hands. It is the *time of his birth*, which is euer a
2.Cor.6.2. *time* as *accepted*, ſo of *accepting*, wherein, what is done, will be *acceptebly* taken to the *full*: *fully* accepted, and fully rewarded by Him, of *whoſe*
Ioh.1.16. *fulneſſe we all receiue*: with this condition, of *grace for grace*, euer one grace for an other.

And ſo, growing *from grace to grace*, finally from this *fulnes*, we ſhall come to be partakers of another yet behinde, to which we aſpire. For all this, is but the *fulneſſe of time*: but that, the *fulneſſe of eternitie*, when time ſhall be runne
Apo.10.6. out, and his glaſſe emptie, *Et tempus non erit amplius*; which is, at His next *ſending*. For yet once more ſhall God *ſend* him, and He come againe. At which comming, we ſhall then indeed receiue the *fulneſſe* of our redemption, not from the *Law* (that we haue alreadie) but from *Corruption*, to which our bodies are yet ſubiect; and receiue the *full fruition* of the *Inheritance*, whereto we are heere but *adopted*. And then it will be perfect, compleat, abſolute *fulneſſe* indeed, when we ſhall all *be filled* with the
Ephe.1.23. *fulneſſe of him that filleth all in all*. For, ſo ſhall all be

be when nothing ſhall be wanting in any: for *God ſhall be all, in all.* Not as heere He is, ſomething, and but ſomething in euery one; but then *omnia in omnibus.* And then the *meaſure* ſhall be *ſo full*, as it cannot *enter* into vs, we cannot hold it: wee muſt *enter* into it; *Intra in gaudium Domini tui.* 1. Cor. 15. 28. Mat. 25. 21

To this we aſpire, and to this in the *fulneſſe* appointed of euery one of our times, *Almightie God* bring vs, by *Him*, and for *His ſake*, that in this *fulneſſe of time*, was *ſent* to worke it for vs, in his perſon: and worke it in vs, by the operation of his *bleſſed Spirit.*

To whom, &c.